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UNITY

The Unitarian

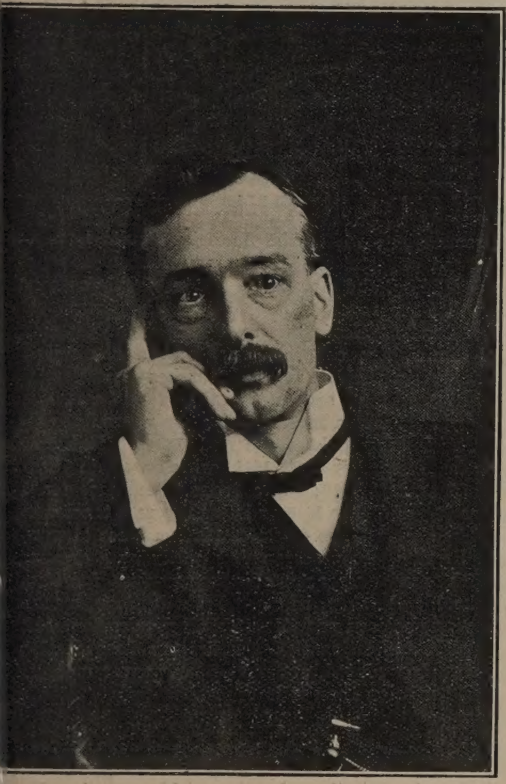
AN ORGAN OF REASONABLE RELIGION

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 111. [Vol. IX.—12.] December, 1912. ONE PENNY.



Rev. Charles Travers,

PRESTON.

Mr. Travers was born at Warrington, where he as connected with Cairo Street Unitarian Chapel nd Sunday School; was educated for the Uni- arian ministry 1889-93 at the Unitarian Home issionary College and Owens College, Manchester, nd 1898-99 at Manchester College, Oxford; min- ister at Carlisle 1893-1904, in which city he took an active part in educational matters, was a member of the School Board, and published tracts in defence of Unitarianism; removed to Preston 1904 to become minister of the Unitarian congregation—Church Street and Percy Street. The church and school there have prospered under his leadership; new schools have been built, including classrooms, vestry and large assembly room; a chapel-house adjoining the schools has been purchased for the use of the caretaker; and a new apse was added to the chapel this year with a new organ. Mr. Travers is imbued with the missionary spirit; he initiated the Unitarian movement now existing at Blackburn, and has taken part in the work of the Unitarian Van Mission. Some pamphlets from his pen have been published by the British and Foreign Unitarian Association, and he was the reader of a paper at an Autumnal Conference of the B. and F. U. A. at Leeds. Mr. Travers has just resigned his Preston ministry.

Varieties.

One Christmas Eve during the Franco-German war the rival troops were arrayed outside Dijon. A German soldier came out from his regiment and sang a Christmas carol; then, after a pause, one of the French soldiers approached and sang a carol in his turn. Thus the memory of the birth of Jesus, and the peace and goodwill he inspired calmed the spirit of war and made these enemies feel that they were friends and brothers.

A SAVIOUR.

Three little boys were playing on a high point of the seashore. The tide flowing in, they became surrounded with water and could not escape. A fisherman saw their plight, and rescued them just as the water had reached their necks. He was their saviour. So was the servant girl, Alice Ayres, a saviour, in rescuing children from the flames of a burning house. Firemen, and men on the lifeboat, are saviours too. Everyone who saves others from wrong-doing, or from any evil, is a saviour. Jesus was the prince of saviours.

PRESTON UNITARIAN CHAPEL.

The origin of the Preston Unitarian congregation dates back to the labours of the Rev. John Parr, a clergyman ejected from the Church of England by the Act of Uniformity, 1662. He preached alternately at a Presbyterian preaching place at Walton and at Preston a mile away in the latter part of the 17th century. In 1714 the Dissenters of Walton and Preston invited the Rev. John Turner to be their minister. He and "Parson Woods," of Chowbent, gave considerable help against the Scotch rebels when they entered Preston in 1715. He was succeeded, 1716, by the Rev. John Pilkington, who was minister to the Walton and Preston congregations until 1760. Licenses granting permission under the Toleration Act of 1689 for the holding of public worship by "Protestant Dissenters" had been granted by Court of Quarter Sessions in 1719 for Walton, in 1723 for Preston, and in 1725 for the private dwelling-house of Samuel Crane. The original conveyances of land were Preston 1718, and Walton 1719.

Early in the 19th century the Walton congregation was merged in that of Preston. The more recent ministers who have served this congregation include Rev. Frank Walters, 1874-77; J. Gwenogfryn Evans, 1877-80; William John Taylor, 1880-83; William Sharman, 1884-89; Robert Scammell Clarke, 1890-91; Joseph Harrison, 1891-99; Neander Anderton, 1900-4; Charles Travers, 1904-12.

In the last annual report of the Congregation, for 1911, it is stated that "the ordinary work of the Congregation has been carried through as usual, and the various organisations have done their work loyally and effectively; the chapel services have been well maintained, and the attendances have been very encouraging; whilst the financial results have been beyond expectation." "There has been no special advertising, and no special services have been held, so that the result is one of a purely normal year's working." "Having in mind the general complaint of diminishing congregations, and a slackening of interest in the life of the churches generally, it is with more than satisfaction that your Committee is able to present a most satisfactory report."

The Sunday School reported 132 scholars on the books, December 31st, 1911, which was an increase of 29 against 1910; the average attendance for 1911 was 82 and 72 for 1910 and there were 8 teachers.

The chapel is the oldest dissenting place of worship in Preston. It is surrounded partly by a graveyard. With new and commodious premises for Sunday School and other connected institutions attached, having spacious provision for all requirements, there is plain indication that the Preston Congregation is fortunately placed, and that it was never more alive to its mission than it is to-day.

Literature.

"How to Win," and other Addresses by H. G Chancellor, M.P. 2s. net, The Lindsey Press, 5 Essex Street, Strand, London, W.C

These addresses consist of fourteen very practical lay-sermons, "delivered in churches without a settled minister, or when a minister was on his vacation," by the President of the London and S.E. Counties (Unitarian) Lay-Preachers' Union. Mr Chancellor says truly that "Our Churches will never fulfil their true function until laymen cease placing

reliance on the minister alone, be he as holy as John, as able as Paul, as eloquent as Chrysostom—and do their part in the work" (p. 14). Thorough Unitarian as he is, the author frankly bears testimony to some good resulting from the Torrey-Alexander Mission, in the conversion of "a victim of strong drink" (p. 35). "Jesus is our brother," says he; "the greatest of God's children, but still only one of them, sharing our common human nature"; "Man is God's offspring. None of his children 'is only begotten'" (p. 41). Here is Mr. Chancellor's picture of what ought to be: "The note of real success is effective service to others, not to self. If only our efforts were directed to promote the well-being of the great family of which we are members, by making such changes in our social system as would relieve us of the necessity of thinking and striving always for self, what a transformation this would effect. The spirit of emulation would cease to express itself in low and debasing forms of envy and jealousy, and would become a mighty lever for the uplifting of humanity. The goal of ambition would be not reward, but duty, not getting, but doing, not fortune, but manhood, not what can I acquire, but what can I give, not what can I appear to be, but what can I become, not reputation, but character" (p. 65).

This volume shows numerous indications of wide reading in theology, science, biography, and general literature, making it plain that Mr. Chancellor writes and speaks out of a well-stored mind; and his broad humanitarian sympathies when dealing with social questions, not forgetting the claims of lower animals for just treatment, attest much warmth and generosity of heart. His words are those of a free-man open to the light on all subjects, and of a devotional spirit urging love of God and man. Any church may well take courage when its laymen can produce such sermons as these—so plain, stimulating, and close to real life. The book should be very helpful to laymen who are called upon to conduct service in churches without minister, and who, for lack of opportunity to prepare an address of their own, find it necessary to read a printed sermon. It is a welcome addition to our Unitarian literature, and the general reader will find it worthy of a place on the family bookshelf.

—Ed.

HISTORY OF UNITY CHURCH, Islington, London

Mrs. Titford has performed an admirable and useful service in preparing a history of Unity Church, Islington, from the foundation of the Congregation in 1667 to the year 1912. It is appropriate to publish the book in celebration of the jubilee of the opening of the building in Upper Street. The work has evidently been a labour of love to the writer. She tells the story of the long line of ministers, and gives information respecting some of the leading families associated with the Congregation. The names of Chamberlain, Lawrence, Nettlefold, Preston, Warren, occur again and again—names respected and honoured in Unitarian circles. Of the ministers we learn most concerning the present minister and his two forerunners—all three of whom doubtless furnished Mrs. Titford with authentic details. Dr. Tudor Jones contributes a brief concluding chapter descriptive of some of the theological and religious changes which have taken place during the history of the church. Copies of this interesting history can be purchased at Essex Hall. Paper covers 1s., in cloth 2s.—[W.C.B.]

RECEIVED for notice in next issue:—"Songs Devout," by W. G. Tarrant, 2s.; "Unitarian Christianity," nine essays (Essex Hall), 2s.; "Annual Report" American Unitarian Association, 1912.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

The 8th of December is marked in Church Almanacs as the feast of the conception of the Blessed Virgin Mary. This gives a splendid instance of the way in which men can spin cobwebs out of themselves. They first invented the theory that every man was born with a taint of sin derived from Adam. The Church of England devotes an Article to this subject (Art ix.); and it would doubtless be possible to find long disquisitions upon it by Anglican divines. On turning to a manual of Catholic faith we find three pages on original sin near the beginning of the book, and three pages near the end on the mode of its transmission from Adam. The doctrine originated long ago, and from time to time some Roman Catholics sought to exempt Mary from this general taint; and on December 8th, 1854, the Pope Pius IX. formally declared that the doctrine of her immaculate conception had been revealed by God and was to be believed by all the faithful. The 8th of December also marks the death of Richard Baxter in 1691, and of Herbert Spencer in 1903.

The 15th of December saw the birth of Jerome Buonaparte in 1784. A very good life of him by Philip Serjeant appeared a few years ago. It teaches some useful lessons, but it shows us what to avoid rather than what to do.

George Eliot died on December 22nd, 1880. The same day saw the slaughter of the unfortunate Emperor Vitellius at Rome in A.D. 69; an important event of the troubled period in which the Book of Revelation was written.

December 29th is marked with the name of S. Thomas a Beckett. He was slain on that day in 1170, an instance showing how sometimes a man will goad his opponents into killing him in order to popularize a cause which he favours. The Rev. T. R. Malthus, author on Malthusian population, died on this day in 1834; and Sir Archibald Alison was born on this day in 1792. The latter wrote an answer to the former; but he would not have been remembered if all his writings had been on a par with that. His history of Europe has made him famous. The late W. E. Gladstone also was born on December 29th in 1809.

Has Unitarianism a Future?

AN OPEN LETTER FROM ONE CONVERT TO ANOTHER.

INTRODUCTORY.

My dear Fisher Short,

In accordance with the wish of the Editor of the "Unitarian Monthly, and with your own kind assent, I address my opening letter of this enquiry to you, and this for several reasons. We were both brought up in the staunchest homes of Trinitarianism, for you were trained among the Methodists of the New Connexion, and I am the child of parents who are, and whose forefathers were, Calvinist Baptists of the strictest description.

Hence we have made a long journey to the house of our present faith, which is, for both of us, centrally Anti-Trinitarian. Intellectually and morally our nature rebelled against many of the assumptions which underlie what is called orthodox Christianity. But when this is stated our paths diverge at once. Your mind, and here I am especially reminded of your clearly thought-out and finely expressed paper at the Provincial Assembly Conference in 1911, seems to me to be essentially evangelical, with a very clearly marked absence of emphasis upon what I may call for want of a better phrase at the moment, the supernatural and sacramental aspects of religion. Mine, on the other hand, finds itself just as much at home amongst that circle of ideas and that form of worship which is known in the Liberal Christian world as Free Catholicism, and which does value, and values very highly, those supernatural and sacramental aspects.

That is why I believe it to be a good thing, "fulfilling a use of God," as Swedenborg would put it, that two such men as ourselves should publicly say what we think on the issue presented to us by our Editor, and by the Editor of the "Christian Life" (August 3rd, 1912).

THE CASE STATED.

Now in the September number of this magazine we have an article from the Editor's pen on "Prof. Jacks and Unitarianism." In it he comments with dismayed remonstrance upon the fact that in the illustrated interview, which the "Christian Commonwealth's" representative had with Prof. Jacks (July 31st, 1912), the latter confessed (p. 724) that he "was not interested in Unitarianism apart from the success of the Liberal Christian movement." Dr. Jacks did not see "any signs that Unitarianism, as a mere denominational movement, is gaining ground in America or here, and, speaking for himself alone Dr. Jacks could not see any reason for desiring that it should."

Now such a statement from such a man has all the importance, and all the force for good or evil, attributed to it by our Editor, even if it only stood alone. But it does not stand alone. Very closely allied to part of Prof. Jack's statement is an expression of opinion of equal force and importance, and almost to the same effect from Professor Carpenter, and this will be found in the illustrated interview with him reported in the columns of "Great Thoughts" for June 22nd, 1912 (pp. 184-6). It reads thus: "So you (the Unitarian denomination) appear to be a sort of channel through which people pass on their way from orthodoxy to non-religion?" "That is exactly it," was the candid rejoinder. "The accessions about balance the secessions, and for that reason we do not show the phenomenon of a decline as so many other churches do." Because of this "illuminating thumb-nail picture of the position of the Unitarian denomination at the present time," the interviewer, with some reason, "insisted that the position of modern Unitarianism set forth by Dr. Carpenter himself proved conclusively that liberalism in religion was NOT the cure for the religious decline of our time."

From "Great Thoughts" I turn to the "Daily Mail" Year Book of the Churches, 1908 (p. 205), and to the article therein on "Unitarian Churches," which contains a clear statement from the Rev. W. Copeland Bowie, extracted from the "Inquirer," and dealing with the same grave issue. "We have to confess that our religious services often fail to interest people who are intellectually in accord with us, and our imitations of the ritual of other churches (a very good point against us Free Catholics!) do not seem to prove very helpful except to a few." Then I daresay you could supply the exact source even better than I could, when I paraphrase Dr. Martineau's statement (with which critics of Unitarianism are so fond of balancing the fervour and loyalty of a life-time of Unitarian confession and service) that it seemed to him that the work of Liberal Christianity was left by God more in the hands of the Congregational and Presbyterian bodies than of Unitarianism. Finally, I distinctly remember one of the most honoured and beloved merchant princes of Liverpool saying at a meeting called for the financial support of Manchester College, Oxford, that he saw no reason why, in the near future, if not even in the present, our students should not read for the Orders of the Anglican Church, and qualify accordingly!

THE PARABLE THEREFROM.

What are we to think or say of such a weight of cumulative evidence? It leads us far beyond our friendly Editor's point, far beyond his earnest appeal for denominational loyalty, with its promise of probable denominational strengthening and success. It leads us right back to first principles, to an examination of the basis of our beliefs. It forces us to consider whether the truth of God, and our particular denominational expression of that truth, are synonymous terms, or at any rate are terms which are as vitally related to one another as once we thought they were. We now walk in a

liberty of religious belief and expression so broad that its outlines are scarcely separable to ourselves or others from the passing ever-changing waves of human caprice and opinion in the world at large.

Yet if all that Anti-Trinitarianism can offer us converts is that intellectual exactitude, that charm of a rightly valued and ripened scholarship, that broadminded outlook upon life that has no accompanying passion of regenerating faith and devotion, does not our experience make us doubt the truth as well as the value of our choice? Thoughtful men even now very reasonably ask us "Why profess religion at all?"

If Unitarianism means, as the quotations I made seem to show it means, that what we think freedom is inevitably accompanied by a diminishing warmth of religious fervour, by a decreasing quantity, and a weakening quality of Christ-like passion for the full all-round salvation of man, it is a poor exchange indeed which we have made. If, in the very midst of the exaggerated Tritheism of orthodoxy there glows and burns some strangely overlooked, or perhaps despised power of the Shechinah of God, some hidden force by which the imagination is arrested, the conscience awakened and the whole life redeemed and sanctified, such a power is more worth our while as ministers of the grace of God than the possession of other truths and gifts which leave us without that power. But surely intellectual truths are not necessarily a bar to the gifts of the Spirit? Can we have gone astray in our pilgrimage? The sorrowful fact my quotations show is that as in our denomination the present-day liberalizing tendencies seem more and more to water down in faith and practice the essential difference between the life of the Spirit and the life of conventional human society. This is the subtle cause which seems to me to lead, especially in such an age as this, not only to unfruitfulness in the individual and the church, but therefrom, to the very reasonable indifference and contempt of the world.

Somehow, either the spirit of our scholarship, or the quality of our discipleship—either the negations of our confession, or the lamentable anarchism of our denominational tendencies—either the Pantheism (which appears to me to be subtly poisoning the vital and vitalizing centres of personal religion in us), or else a narrowing provincialism of spirit, has imperilled our work, and possibly even given our message to another. Perhaps the cause of weakness lies in the loss of some great energizing vision of the place our Lord Jesus Christ occupies in the religious and historic life of the race, and here I distinctly remember the kindly wisdom of Mr. Schroeder's warning and appeal at our College Social in July, 1911.

In one way and another the fact seems fairly well established that as a church and ministry we have very largely lost touch with the experimental realities of grace, and if this is true then the most solemn question for us all is not whether and why the Unitarian denomination is stationary or dying, but whether it ought to exist at all!

I feel sure you will be able to deal with the issues our denominational leaders have raised, and upon which I have written, with your accustomed courtesy and frankness of speech. It is just because I differ so widely and definitely with you and our Editor on many points that I gratefully accept his kind invitation and write to you in the hope that you may be able to help me and possibly others. With every good wish I remain,

Yours fraternally,

WILLIAM J. PIGGOTT,

21, Palatine Square, Burnley.

The Rev. H. Fisher Short.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.

Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

DRINK AND CHILD-LIFE.

"The cruel neglect which renders the lives of thousands of little children physical and mental martyrdom is chiefly attributed to alcoholism on the part of the parent or parents."—George R. Sims.

"The Society (the N.S.P.C.C.) has, from July 8th, 1884, to March 31st, 1912, inquired into 703,369 complaints of cruelty, of which 669,170 were found to be true, affecting the welfare of 1,941,723 children (of whom 11,244 died), and involving 923,598 offenders.

"It is not an exaggerated estimate that 90 per cent. of the cases of neglect inquired into by the Society's officers are due to the habits of excessive drinking on the part of one or both of the parents.

It is a significant and striking fact, made evident by the careful inquiry of the Society's inspectors, that the growth of the drink habit in a parent is marked by a corresponding decline of proper parental instinct; ordinarily kind-hearted people become callous; habits of decency are forgotten, and cruelty sits in the place of love on the domestic hearth."—The Director of the N.S.P.C.C.

WHAT THE CITY MISSIONER FOUND.

"The other week two women were going from door to door in B—— Street, and when I asked what they were doing I was told a young man had been drunk two days before, and was fined ten shillings or go to prison. The mother said she would get the money. The father, a steady man, said he would give five shillings. The mother obtained the money, but instead of paying the fine, she got drink for herself with it, and when the father came home she was helplessly drunk. Trouble began, and she was locked up."

Home Circle.

Why Christ was Born.

If we have not learned that God's in man
And Man in God again—
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other—
Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again;
That each man's battle fought alone
Is won—or lost—for everyone—
Then Christ hath lived in vain!

If we have not learned that death's no break
In life's unceasing chain—
That the work in one life well begun
In others is finished, by others is done—
Then Christ hath died in vain!

If we have not learned of immortal life
And a future free from pain—
The kingdom of God in the heart of man
And the living world on heaven's plan—
Then Christ arose in vain!

—Charlotte Perkins Stetson.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER XII.—THE CHURCH OF THE DIVINE LOVE.

It was wonderful how much a few earnest people had been able to accomplish in the town and district of Whippleton A great humanising influence seemed to have come into the private and public life of many of its people. And it all seemed to spring from one man, helped by a friend of his who occasionally came on a visit.

This one man was no other than Leslie Faire. He had made his wife one of the happiest of women. His two children now growing towards manhood and womanhood had learned from him how to build up in themselves the noblest qualities of character. Theirs was an ideal household, regulated by mutual trust and the most endearing love.

Had he not been the means of saving the run-away son who had become a criminal; by suggesting to Randal Wray that he might visit John Banks in prison and get him transferred to the Restoration School? for it was he who solicited Wray's help in this way. It was out of his brain and heart that the Restoration School itself was born. The Kingdom of Heaven must be within, first, before it can be embodied in material form externally. In his calm, quiet, sympathetic, and tactful way he converted magistrates and clergy, and even the police to more humane views and methods. Was it not he who originated "The Nazarenes" who were the "good Samaritans" of Whippleton? Certainly he had used Randal Wray to help to bring it to pass, but it was his idea. Through him Tom Dickson, the feeble-minded, had become trained into intelligence and great usefulness; a father and son had been reconciled; and by securing the co-operation of Randal Wray in the humanising of Whippleton, a powerful enemy had been changed into a friend. How much one can do.

Yes, indeed, thoroughly changed; for though Ben Pringle the Brewer did not all at once quit his brewing or cut his connection with the drink-traffic, he did what was really a surprising thing. He had every one of his public houses made into a cafe, altered so that eatables and non-intoxicating beverages should be supplied therein. Alcholic liquors were regulated to a very small portion of the premises. There was a reading room, a conversation room, and a room for table games; his managers or innkeepers were paid good salaries, with a commission on all non-intoxicating refreshments, and no commission whatever on the sale of intoxicants. There was a strict limit imposed, beyond which no person could be supplied with alcohol, and none but sober people were allowed upon the premises.

This reformation in public houses did not go so far as Leslie Faire and Randal Wray would have carried it. But Rome was not built in a day, and the Kingdom of Heaven can only come one step at a time. There was some show of reason in what Ben Pringle said:

"We must not do away with public-houses. What is needed is that the public-house shall be reformed, made a better place. Reform the 'drink' out of it if you will, and put something better in its stead. But that cannot be done all at once. While people demand it and the law insists on its supply it is important that they should get it openly, in good company and under conditions that do not encourage excess. A public meeting place for neighbours and friends is a good thing. We need more neighbourly intercourse and mutual fellowship; and a higher kind of public-house is needed to meet that want. When people cease to ask for intoxicating drink it will cease to be supplied, but the public house or neighbourhood social will still remain in the better form."

Though the teetotalers did not thoroughly agree with this way of putting it, they had to admit that Pringle's reforms went a great way in the direction they desired.

Leslie Faire and Randal Wray had met in the town, and as they walked along, the Rev. Paul Stangie approached them.

"What do you think Captain Morgan said to me this morning?" asked Stangie.

"I've no idea, of course," replied Faire, "but it would be something sensible, no doubt."

"Yes, it was indeed; a very sensible thing. He said: 'Why do not Leslie Faire and his friends start

a kind of church for all the people of his way of thinking? There are many people in Whippleton who do not go to any church at all who would join. And he actually said that the Rev. Randall Wray would be just the minister to make it go. I would give them some help myself if only they would do it?" —"Now, what do you think of that?"

"Why, it is just what we have decided to do, Mr. Stangie. We have had it on our minds, but thought it unwise to rush into it. It is all the better for the idea if others are desiring it, and we are glad to hear the news you have given us."

The result was that at a meeting of Leslie Faire and his fellow-workers, including the Nazarenes, this idea of a church was thoroughly considered, and it was resolved that a church should be established in Whippleton, to be called "The Church of the Divine Love." Captain Morgan was in at it; so was Dr. Bright. And Randal was not there. But it was agreed that he should be urged to become the minister of this new church.

"Don't you think it a foolish thing, Mr. Stangie, that your friend Leslie Faire should set up a new church in this town? Goodness knows there are churches enough already," said one of his church-wardens.

"No, I cannot say it is a foolish thing. It does seem that we have enough churches when those which are already in existence are not half filled. But this church which Leslie Faire and his friends are starting will be quite different from all the rest, and will do a special work of its own, and supply a want which none of the other churches can supply."

"How can that be, Mr. Stangie? Why cannot our church do all that is needed?"

"Well, our church can do its own work in its own way, but it cannot do the work of every kind of church. We are hedged in by restrictions which prevent our doing what this new church may do. It will be unfettered and free to try experiments in ways not open to us. It will be interesting to see how it will all work out. We all have much to learn, and this new experiment may teach us many things. Anyway, there is room and need for every good effort."

From which remarks it is quite evident that the Rev. Paul Stangie was not bigoted.

"Hello, John Banks!" exclaimed a man as he met John on the road near Ainley Chase, "was it you I saw acting as doorkeeper at Samaritan Hall last Sunday?"

"Yes, it was," said John frankly, and with some amount of pride.

"Well, I thought as much. I went there out of curiosity to see what this new church was like. It seems they are not going to put up a church building, but they are going to use the Hall that belongs to the Nazarenes. Well, I'm glad I went, for I've never been at anything like it. Everybody seemed cheerful, agreeable, and sociable. I'm only a poor working man, but I seemed as welcome as anybody else. They gave me this paper, and I've been studying it ever since, and the more I think about it the more I like it."

The paper said:

This is the Church of the Divine Love.

Its only creed is: I believe that Love is the Highest Good; that it is the cure for every evil; that Love is everything.

If we love one another, we love God; and, God is Love.

If we love God, we trust Him, we can never think of Him with dread, for real Love casteth out fear.

If we love our neighbour truly so that he feels our kindness, he will have confidence in us, he will never suspect us or be afraid fo us, for Love casteth out fear.

If we love the wrong-doer so that he feels our kindness, he becomes sorry for his wrong-doing, he trusts us to help him into right ways, and by Love he becomes a helper and a friend.

By Love men can protect one another and save each other from every danger.

By Love will all men be saved from every evil, so that not one shall be lost.

Love is the divinest thing; and because God is Love, all things will be righted, and the sublimest hopes will be fulfilled.

The Church of the Divine Love prospered. So long as it is true to its creed it is sure to prosper, for Love is the strongest of all things, it is stronger than hate, stronger than sin, stronger than death. Love is union, strength, Life, and the highest blessedness. And this church will go on victoriously through all eternity.

It is built upon the enduring Faith—that—

"Perfect Love Casteth out Fear."

(concluded).

DO WE CARE ENOUGH?

How is it that Unitarianism has not made more progress? My own opinion is, that we do not care enough about it. We are so afraid of appearing over-anxious to convert others that we scarcely do justice to our own views. I am bound to say that, speaking for myself, I would rather be in a minority of one all my life than tell another man that if he did not believe as I did he would be lost.—(Mr. John Harwood, J.P., Chairman, Bi-centenary Meeting, Bank Street Chapel, Bolton, October 21st, 1896).

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

—W. Cowper.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS

(See the Introductory Hints in last issue.)

Dec. 1st: THE EPILEPTIC BOY. Mark 9, 14-29. Memory Text, Mark 9, 23.

THE LESSON STORY: There was a great multitude, and one said to Jesus, Master, I brought unto thee my son which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away; and I spake to thy disciples that they should cast it out; and they were not able. And he said, O faithless generation, how long shall I bear with you? bring him unto me. And they brought him: and when he saw him straighway the spirit tare him grievously; and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it since this came unto me? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion and help us. And Jesus said, If thou canst! All things are possible to him that believeth. Then the father cried out: I believe; help thou mine unbelief. Jesus rebuked the unclean spirit and said, I command thee, come out and enter no more into him. And having torn him much he came out, and the child was as one dead, insomuch that some said, He is dead. But Jesus took him by the hand, and raised him up; and he arose.

NOTES: Read the whole Scripture passage, also Matthew 17, 14-21; Luke 9, 37-42. The whole account is interwoven with the popular superstitions concerning evil spirits and demoniacal possession. Jesus is made to appear as if he shared these superstitions. Stripped of such false notions it is plain that it was a case of epilepsy, and that Jesus taking the child by the hand was able to restore calm to the disordered nerves, in a manner that the disciples failed to do.

LESSON TOPICS.

1. Sympathy for epileptics.
2. Superstition—versus—natural causes.
3. Was Jesus likely to be impatient (19)?
4. Compassion and help (22).
5. Did Jesus rebuke or resent (23)?
6. All things possible to faith (23).
7. Helping unbelief (24).
8. Taking the unfortunate by the hand (27).
9. The great cause of child welfare.
10. Prayer of word and prayer of earnest deed.
11. Object Lesson: Dumb; teeth; ground; fire; waters; child; father.

Hymn: "Silver and gold we may have none."

Dec. 8th: THE CHILD IN THE MIDST. Matthew 18, 1-14; Memory Text, Matthew 18, 10.

THE LESSON STORY: Jesus asked: Who is greatest in the kingdom of heaven? And he called a little child and set him in the midst of them, and said, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. He also told them that whoever humbled himself as a little child is great in the kingdom of heaven, and anyone receiving a little child in his name receives Jesus, and anyone causing a child to stumble it would have been better for him to have been sunk in the depth of the sea. Woe to the world that there is stumbling, but woe to that man who causes stumbling. If a diseased foot or hand imperils the life of the whole body it is wise to cut it off, or a diseased eye to be taken out. Little ones should not be despised. A lost sheep should be sought out and brought into safety. It is the father's will that not one little child shall perish.

NOTES: Read the whole Scripture passage, and Mark 9, 33-37; Luke 9, 46-48; "Eternal fire" (8) conveys an incorrect rendering, for it means only temporary and not "everlasting"; "hell of fire" (10) is in the Greek "Gehenna of fire,"—the fire in the valley of Hinnom outside Jerusalem. The word "hell" has no right to be there. "Angels" (10) can be understood as spirits.

LESSON TOPICS.

1. What is true greatness (1)?
2. What is—the kingdom of heaven?
3. The world of meaning in a child.
4. The power of childhood in the midst.
5. Except ye Turn;—conversion.
6. Becoming as little children.
7. Humility and greatness.
8. Responsibility for example and influence.
9. Injurious members.
10. How to enter into life.
11. Saving the lost.
12. None shall perish.
13. Object Lessons: Kingdom; name; millstone; neck; sea; hand; foot; eye; Gehenna; angels; sheep; mountains.

Hymn: "I think when I read that sweet story—"

Dec. 15th: FORGIVENESS. Matthew 18, 21-35. Memory Text, Ephesians 4, 32.

THE LESSON STORY: Peter asked Jesus how often he should forgive his brother who sinned against him, whether as much as seven times. Jesus told him to forgive not only till seven times, but until seventy times seven. And he likened the kingdom of heaven to a king reckoning with his servants; one owed him ten thousand talents, and as he could not pay his lord commanded that he and his family and all that he had should be sold that payment be made. Then the servant begged for patience and time to pay, and his lord took pity and forgave him the debt. But this same servant behaved harshly to a fellow-servant who owed him a hundred pence, and refused to give him time to pay and had him cast into prison. This was told to his lord who was wroth at the discovery. "I forgave thee—shouldest not thou also

have had compassion on thy fellow-servant, even as I had pity on thee?" And he delivered him to the tormentors till he should pay what was due. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

NOTES: Read the whole Scripture passage. "Talent" (25), note in the margin Revised Version says that this talent was probably worth about £240. "Worshipped" (26) or, besought,—him. "Servant" means "bond-servant" here. "Penny"— a coin worth about eightpence halfpenny. "Tormentors" should be gaolers.

LESSON TOPICS.

1. What is sin?
2. What is forgiveness?
3. Until seventy and seven times.
4. The kingdom of heaven on earth.
5. The right treatment of debtors.
6. Talents, monetary and otherwise.
7. Bondservice and slavery (25).
8. The folly of injustice.
9. Prisons and prisoners.
10. Sympathy with one's fellows (31).
11. The merciful obtain mercy.
12. Punishment, or correction?
13. God and the unforgiving.
14. Object Lessons: King; reckoning; servants; talents; payment; debt; pence; throat; prison; lord; tormentors.

Hymn: "Think kindly of the erring one."

Dec. 22nd: CHRISTMAS LESSON. Isaiah 9, 1-7. Memory Text, Isaiah 9, 6.

THE LESSON STORY: In the reign of Ahaz, King of Judah, the armies of Assyria had invaded Israel the northern kingdom, afflicting the land of Zebulun and Naphtali, but now the prophet declares his vision of hope. "They who are now afflicted shall not remain in darkness. The people that now walks in gloom shall see a glorious light; the dwellers in the land of night shall see the gleaming dawn. Thou, Yahweh! spreadest them out again; thou givest them joy to taste, as in the time of harvest, or the day when the spoil is divided. For thou wilt break his yoke, and the staff with which he is driven, as when Midian was smitten. And the clanking armour, and warrior's mantle stained with blood, all shall be burned and shall be a prey to the flames. For a child is born to us, a son is given us; dominion shall be laid upon his shoulders, and men shall call him Wonder-of-wisdom, Might-of-god, Booty-seizer, Prince of peace. Without bounds shall his dominion extend, and endless weal shall it confer on David's throne and all the kingdom. This throne shall he raise up and strengthen, by justice and by right henceforth and for ever. The zeal of Yahweh of war-hosts will perform all this" (rendering given in "Bible for Young People," Vol. III., p. 45).

NOTES: Compare the whole Scripture passage in Authorised and Revised Versions with the translation quoted above. Note that the Memory Text is an incorrect translation. Some authorities translate "a mighty hero," others "strong potentate" instead of "mighty God"; and "Father of Duration" instead of "everlasting Father." The child "is" born, the son "is" given already, at the time the prophet writes, and therefore cannot possibly refer to the child Jesus born 700 years later. The words refer doubtless to the child Hezekiah, son of Ahaz, who became king on the throne of David. "Yahweh" is more correct for "Jehovah." The lesson, though having no reference to the birth of Jesus, may be made use of for Christmas. It is a prophecy of the coming dawn, of a new era, of the advent of a great leader.

LESSON TOPICS.

1. The affliction of war.
2. From darkness to light.
3. The coming of joy.
4. The cruel yoke to be broken.
5. War implements to be destroyed.
6. A child has come!
7. The Prince of Peace.
8. Object Lessons: Darkness; light; dawn; joy; harvest; spoil; yoke; staff; armour; mantle; peace.

Hymn: "It came upon the midnight clear."

Dec. 29th: Review Lesson. KNOWING THE DOCTRINE. Memory Text, John 7, 17.

THE LESSON STORY: The story of the quarter's Lessons includes: Jesus walking on the sea; his injunctions as to what is really clean and unclean; his mission to the Gentiles; his miracles of healing deaf and dumb and of feeding four thousand people with seven loaves and a few small fishes; his refusal to give a sign (work a miracle); Jesus misunderstood by the disciples; his warning them against the leaven (influence) of the Pharisees, and making a blind man to see. Then there is the Temperance Lesson showing that intemperance and disaster are cause and consequence, followed by that of Peter's declaration of the Master's Messiahship, and the rebuke he received from Jesus describing Peter as a satan; next came the story of the Transfiguration; the cure of the epileptic boy as illustration that all things are possible to faith; responsibility not to cause stumbling to little ones, and the necessity of saving the lost sheep; then the doctrine of forgiveness; and the Christmas Lesson drawn from Isaiah. The true doctrine and meaning of these things should be known and made clear, the test of truth being the experience of life, so that he who does what is in agreement with the divine will (God's laws) will know what is of God and what is not (Memory text).

NOTES: The Lesson should be a review of the principal points in the work of the quarter, in a talk including explanations of the true doctrine thereon.

LESSON TOPICS.

1. Doing God's will is the true Life.
2. The true life is the true test.
3. Opinions and doctrines tested.
4. Agreement with facts the test.
5. Living true life gives knowledge.
6. How then can we best know what is true?
7. That which is true is of God.
8. That which is untrue is of men.
9. Miracle stories tested by facts.
10. The truth unshakeable; it is of God.
11. Object Lessons: Will; doing; doctrine; test; review.

Hymn: "God leads us on by paths—"

Anecdotes and Illustrations.

A LITTLE FAITH GOES FAR.

The suspension bridge across Niagara was to be erected. The problem was at first how to get the cable across which would support the bridge. With a favouring wind a kite was raised so as to alight on the opposite shore. To its slender string a cord was fastened which was drawn across, then a larger rope, then the cable that was strong enough to bear the bridge over which heavy-laden trains should pass over in safety. This great result grew out of the slender string taken over by the flying of the kite. So if a man has only a little belief, if he has any faith at all it is something to work on; having that much more can be added to it so that it may grow into a strong faith. There was some hope for the man who could say: I do believe a little, but I should like to believe more. Help thou mine unbelief! It is good to clear away another's doubt.

EVERY CHILD IS WORTH SAVING.

A child fell into a torrent near a mining camp. It seemed quite impossible to rescue it. But at length the roughest man in the camp threw himself in and saved her at very great risk to himself. There was some noble instinct in that coarse man's nature that made him feel the worth of the child, the precious value of a human soul. If even a sin-hardened man will do everything he can to save a child, how much more will the heavenly Father take good care that not one shall be allowed to perish.

JESUS AND CHILDHOOD.

Jesus raised the worth of childhood in the estimation of the world by his example. He magnified the soul so as to make its preciousness the more plainly to be seen. It is like Professor Huxley and the daisy. The Professor met a highland shepherd, and showed him a mountain daisy through a microscope. The shepherd started back, amazed at the revelation of beauty and wonder. He said, he never thought a common daisy was so fair and marvellous. He had trodden hundreds of these under foot every day, but in future, he thought he could scarcely walk knowingly over one. Jesus did the same for the conception of the child nature. He revealed its beauty, and made what was too much regarded as common to possess a sacredness which people had not seen.

HE TOOK THEM BY THE HAND.

Many of whom all men said:
"They've fallen never more to stand,"
Have risen though they seemed as dead,
When Jesus took them by the hand.
—Lynch.

THE RIGHTS OF THE CHILD.

Even the dullard has rights, and the feeble-minded has every claim to be respected. It was said of Edward Thring, the headmaster of Uppingham School, that he was "the most Christian man of his generation," because he was the first man in England to assert openly that a dull boy had as much right to have his power, such as it is, fully trained, as a boy of talent.

TAKE CARE OF THE LAMBS.

A gentleman was showing a friend his crops and cattle and flocks with which his visitor was delighted, but especially with the fine sheep. "How did you rear such noble specimens?" he asked. The simple answer was "I took care of the lambs." The moral is obvious.

HUMBLE AS A CHILD.

Childlike humility is a condition of all true growth in wisdom, in knowledge, and in character, as in other things. When the philosophers of Greece were each making claim each to be the wisest man in Greece, because of their great knowledge, Solon said quietly: "I know more than all of them, for I know that I know nothing; therefore I am the wisest man in Greece." Except ye become as little children ye shall not enter the kingdom.

BEGIN AT THE EARLIEST.

"Ere your child has reached the seven,
Have him taught the way to heaven;
Better still if he would thrive,
He should know the way at five;
Best of all if at your knee
He knows the way before he's three."

ROWLAND HILL'S FORGIVENESS

Rowland Hill was once attacked by a footpad when he was travelling alone. He saw that the man was nervous, as he took the watch and money, and asked him if he had ever done it before. The man confessed that it was his first robbery, done to get food for his starving children. Rowland Hill took the man to become his servant, and he remained in his employ for many years, and nobody knew his history till Rowland Hill preached his funeral sermon. A fine example of Christian forgiveness.

HIDING OTHERS' FAULTS.

wit as well as a wise and godly minister. He was once approached by a busybody who wanted, with an air of solemnity, to tell him of the wrong-doing of a brother in the church. The good minister turned to him and asked, "Does anybody else know this but you?" "No, sir," was the answer. "Have you told it to anybody else?" Again the answer was "No." "Then," said the good man, "go home and hide it away at the feet of Jesus, and never speak of it again unless God leads you to speak to the man himself. If the Lord wants to bring a scandal upon his church, let him do it; but don't you be the instrument to cause it."

NELSON AND THE ADMIRAL.

On the day before the battle of Trafalgar, Nelson sent for his admiral, Collingwood, to come on board his vessal. On his arrival Nelson said, "Where is your captain?" The admiral replied, "We are not on good terms." "Terms?" said Nelson. "Good terms with each other." He at once sent a boat for the captain, and when he came on board Nelson brought the two men together, joined their hands, pointed to the enemy's fleet before them and said, "Yonder are the enemy; shake hands like Englishmen." Before the common enemy of sin and irreligion all good men should be charitable and forbearing with each other and be united in the good fight against error.

THE REAL TORMENT.

A gentleman talking with a wicked man said, "You do not look as if you had prospered by your wickedness." "I haven't prospered at it," cried the man feelingly. "It is a business that doesn't pay. If I had given half the time and energy to an honest calling which I have spent in trying to get a living without work, I might be now a man of property and character instead of the homeless wretch I am." He then told his history, and ended by saying, "I have been twice in the State prison, and I have made acquaintance with all sorts of miseries in my life, but I tell you my worst punishment is in being what I am." "Tormentors" in Matthew 18, 34, means prison-keepers, gaolers.

THE LIGHT OF CHRISTIANITY

A Christian missionary testifies how the advent of Christian teaching is as a light dissipating darkness. He says: "I have been labouring among a people who once delighted in war, but since Christianity has prevailed there war has ceased altogether. The last Sabbath I spent with them I preached in a chapel to a congregation of 1,500 people. There was a rude sort of pulpit, and stairs led up to it, the rails of which were literally composed of the handles of warriors' spears."

HIS NAME, WONDERFUL.

It is shown in the British Museum on the Assyrian monuments that Eastern people called their Sovereigns by such great names as "Everliving," "Lord of Life," "Lord of Eternity." In our Bible king Nebuchadnezzar is styled "the mighty one" (Ezekiel 31, 11), but the Hebrew word here translated is "El," literally, God, as in Isaiah 9, 6, where it is rendered "the might God," and intended as a title of the dignity and majesty for the child Hezekiah when he should be king on the throne of David. It was not intended to mean the Deity.

Sunday School Topics.

A FRANK STATEMENT.

This number of "The Unitarian Monthly" completes Volume IX. It is nine years and a quarter since the first issue appeared. It was considered a bold and daring venture on the part of the Editor, by those ministers who gave expression to their opinions at the time. That a minister of a village congregation in receipt only of a very modest stipend, possessed of no private means beyond his professional income, should single-handed launch into such an enterprise, was said to be somewhat plucky and was no doubt deemed by some to be the running of no small risk.

It is true that other attempts had failed. No monthly magazine amongst Unitarians had paid its way. John Page Hopps once said that the loss on his monthly had to be made up from profits on his books and other publications. "The Christian Freeman," "Light on the Way," "The New Kingdom," "The Seed Sower," "The Sunday School Helper," "Monthly Notes," and several other similar ventures, all had to cease publication owing to serious financial loss to the publishers. Some of these were subsidised either out of denominational or private funds to keep them going, and for most of them the responsibility was shared amongst several individuals who co-operated.

But the "Unitarian Monthly," first issued as "Unity," has paid its own way from the first. It has not been subsidised by the help of any rich friends, nor from any denominational funds. It is probably true that it is the first Unitarian periodical in this country that has paid its own way and been self-supporting. It is no doubt true that it is the only Unitarian paper in this country at the present time that is really self-supporting. Of course, the Editor gets no salary for this work; it is part of his ministry and missionary activity. He is grateful for all the support he has received, and to all his contributors for their assistance. What margin of profit the magazine has realised after paying expenses has gone, most of it, into increasing the size of the paper, to the introduction of new features of interest and to improving its appearance and general usefulness. It was started to provide a magazine for his own congregation and

to do this without loss the co-operation of a few other congregations was first secured. It began as an eight page magazine; it was afterwards extended to twelve pages, and this year to sixteen pages, and illustrations have been introduced.

None of our Unitarian periodicals can boast of having a very large circulation. It is safe to say that the "Unitarian Monthly" has the largest of any of them. It is always above 7,000 copies and sometimes goes up to 10,000. So if it be considered that there are on the average four readers for every copy—an estimate once made of the "Inquirer" by one of its editors—the "U.M." reaches between 30,000 to 40,000 readers. If only half this estimate be correct it is plain that its influence is far reaching. Indeed, it goes every month into almost every quarter of the globe. It is adopted as a congregational magazine by over 100 churches and Sunday schools, and is the organ of some of our active denominational bodies.

What has all this to do with Sunday schools? Just this. The Editor has a missionary duty not only to the congregations, but to the young people belonging to them. Over and over again has he been urged not to forget the children, the scholars in our Sunday schools. In response to repeated requests he has provided instruction for the young, and for some years, schemes of Sunday school lessons. Now there has been considerable overlapping in this provision of Sunday School lessons. The Sunday School Association has published Lesson Notes in its "Sunday School Quarterly"; the Manchester District Sunday School Association has issued Monthly Lesson Notes, —both at considerable loss to their funds; and the "Christian Life" has provided lessons weekly from the pen of the Rev. A. W. Fox, M.A. This overlapping has been unavoidable, and these various schemes of lessons have competed against each other for favour in the Sunday Schools. The Editor of the "U.M." has not merely issued his own Lesson Helps, but has taken no small share of the work in preparing the Lesson Notes issued by the Manchester Sunday School Association. This is mentioned to show that he has not only worked in the interest of the "U.M." but has been ready to co-operate with others doing similar work.

But he has repeatedly urged that there should be less overlapping and more joint effort, and that it would be better denominationally if we could all concentrate on the same scheme of work; and advocated a joint conference to realise that end. If this could be done then it might be possible to work on Lessons that would be used in all the schools at the same time and accomplish something much more definite and systematic in the grounding of our young people in real knowledge of our principles and our faith.

Recently it has been announced that the publication of the Sunday School Quarterly would cease owing to considerable financial loss on its production. It has been suggested to the Sunday School Association to publish a Sunday School Monthly instead. But a new Sunday School Monthly would be produced at a loss just as the Quarterly has been, unless it was subsidised out of joint denominational funds. So the Editor of the "U.M." made an offer to the Sunday School Association, placing at their disposal eight pages of the "U.M." for their Sunday School matter, to be provided by their own committee under their own Editor; this matter to appear in the "Unitarian Monthly" but to be also published separately every month as an eight page "Sunday School Monthly," and supplied to them at the low price of £1 10s. 0d. for the first 1,000 copies, and 20s. per 1,000 after the first 1,000 printed at the same time. This would have given them 12 columns of matter and would have got their lessons straight away into the homes and Sunday Schools of over 100 churches without any financial cost to them and would have provided them with a separate magazine for circulation in the other schools not supplied by the U.M., on terms that could be made self-supporting and without cost to any Association funds. The committee of the London Sunday School Association, unanimously accepted this offer on condition that the Manchester Association agreed to co-operate. For some reason or other, possibly owing to some misunderstanding, the committee of the Manchester Association would not agree. So this prospect of joint effort on the same work has been broken, and the offer is not accepted. The same offer has been made to the Manchester Committee and declined. These offers will still hold good.

Consequently, the "Unitarian Monthly" will continue to provide for its own clients and supply its own Sunday School matter, regretfully overlapping and competing against work which the Editor strongly hoped to assist. The Associations will do this work at the cost of unnecessary drain upon their denominational funds. Co-operation has been sought by the Editor of the "Unitarian Monthly" in the interests of denominational welfare, but possibly motives have been misunderstood. This explanation is necessary in the interests of our schools. New schemes of lessons will be provided for 1913 in the "Unitarian Monthly" based on text books published by our denominational Associations, in which the Editor hopes to be assisted by a staff of able contributors. He has not the advantage of the backing of the co-operative effort possible to our Associations, nor of the denominational funds at their disposal, but the "Unitarian Monthly" is here to stay and its position will be strengthened and its circulation increased by every means possible. A special Sunday School Monthly reprint will be issued to schools at easy terms, which can be localised by the addition of a four-page cover at a small extra cost, if required, and the Editor, working as he does with the sole responsibility for his magazine, hopes to deserve increasing support, and trusts that the issue of another competing Monthly may not be considered "desirable."

The Unitarian Congregation at Nelson is opening new buildings of its own on Nov. 30th at a cost of £1,200, and appeals for subscriptions in aid.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

It was suggested at the Leeds meeting in October that our League should take up this burning question of the White Slave Traffic. It is a question of tremendous importance to all good men and women, and it is of no one party, church or creed. Great public interest has already been roused, but there remains a huge mass of ignorance among the women of our country. The League can do something to help. Let everyone of our Branches take up the question; do its utmost to combat this ignorance at its own doors, and see to it that each one of our groups of women workers becomes in itself a little centre of enlightened public opinion. In the large towns it is generally possible to get someone from the local Vigilance Society to come and speak at meetings, however small. When that is not practicable, papers dealing with the subject and any advice will be gladly given by our Hampstead League Secretary, who is herself a member of the Executive Committee of the National Vigilance Association; Mrs. Classon Drummond, 12, Worsley Road, N.W.

The International Committee of the American Women's Alliance has sent out a circular addressed to "Its friends across the sea," and offering its "hearty co-operation in drawing together the Unitarian and other Liberal religious women of all countries. To knit together the women of similar ideals in religion and to make them feel the sympathy of friends wherever they may be, is the high aim of the International Committee of the Alliance," runs the circular, which goes on to show that the Alliance, through its splendid organisation, is ready and able to help those of our faith coming to any part of the United States or Canada to find church friends in those countries. In concluding, the circular says:—"The Alliance, with its 19,000 members and its numerous Branches is at the service of its fellow-workers in other lands. Will you not make one of us, and send the names and addresses of your church people, when they come here, to the Secretary of this Committee? She will gladly put them in touch with the nearest Alliance and church, though if they settle at some great distance from a Unitarian Church it may be by correspondence only."

UNITARIANISM AND FREEDOM.

Unitarianism has come, it seems to us, out of our freedom; but we have preserved our freedom, and what may yet come out of it who can tell? We are not so vain as to say that we have sounded all the truth of God, and that our children and our children's children shall worship God in exactly the same way that we do. We are here feeling that we have learned thus much in consequence of our freedom, that our children shall learn more. God is life, and the revelations of God are new every morning and fresh every evening. Each generation catches new light, new life from Him; and who shall tell what will be the feelings, yearnings, and aspirations of those who may gather 200 years hence to thank God they have followed in the line of our freedom? Ah! brethren and sisters, we point to the future with confidence.—(The late Rev. J. C. Street, Bank Street, Bolton, Bi-centenary, 1896).

THE FUTURE PUNISHMENT OF MEAN PEOPLE.

"The only regrettable feature of the day (Choir Sunday) was the smallness of the offertory in the evening, in spite of a full church. There are three kinds of givers: (i) Those who give what they are able; (ii.) Those who give more than they ought; (iii.) Those who give less than they can. We wonder what will be the future punishment of mean people. Perhaps they will be condemned to drop pennies into a never-ending succession of offertory bags. Dickens has not yet killed the sin of Scrooge."—"Sale Calendar."

"DANIEL EVELYN, HERETIC."

Such is the suggestive title of a new novel by Cadvan Rhys, which we understand will shortly be published by the well-known firm of Drane's, Farringdon-street, London. It is described as being "an intensely human and vividly realistic story," depicting life, thought, and character in the "land of religion and song." We are informed that the hero of the novel is none other than the author of two striking articles entitled "From Welsh Calvinism to Unitarianism," and based on notes from the autobiography of the contributor, which appeared in the pages of the "Unitarian Monthly" a few years ago. We should imagine from the title that "Daniel Evelyn, Heretic," is a novel which will appeal with peculiar interest to Unitarians, and we hope that many of our readers will order it at once through their booksellers. It is understood that a valuable monetary prize is to be offered for the best translation of the story into the Welsh language.—See advt.).

The Rev. Dr. Stopford A. Brooke has just passed his 80th birthday. He was once a Church of England clergyman of very high standing, being one of the royal chaplains, but he left the Church and joined the Unitarians owing to change of views. On his birthday, Nov. 14th, a congratulatory address was presented to him signed by 250 eminent men of letters.

The Scottish Unitarian Sunday School Union held a conference at Stenhousemuir, Nov. 2nd, on "The Religious Education of the Child."

Birmingham has a Unitarian Mayor—Mr. Councillor Martineau, also West Bromwich—Mr. Councillor J. A. Kenrick (second year).

May all our readers—and everybody possible—have a very Happy Christmas and a bright and prosperous New Year!

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

On Oct. 20th the United Service of the London Unitarian Churches at the Dutch Church, Austin Friars, was attended by over 1,000 people, and Rev. W. G. Tarrant, B.A., preached an impressive sermon on "Father."

The attempt to raise £50,000 for the augmentation of stipends of Unitarian ministers has reached nearly £37,000.

Jubilee celebrations of the opening of Unity Church, Islington, London, were held Oct. 27-28, including special services on the Sunday and a commemoration meeting on the Monday, and Mrs. Titford, one of the members, has written and published a history of the congregation.

The Pioneer preachers' movement of the Liberal Christian League has been transferred to Unitarian management under a committee of the B. and F. U. Association.

The autumnal meetings of the British and Foreign Unitarian Association at Sheffield are being held in the week this magazine goes to press—Nov. 20-21,—and the programme issued should result in earnest and profitable conferences.

Unitarian Bazaars realised at Gorton over £700, at Longsight over £1,200, at Marple over £250.

The North Cheshire Unitarian Sunday School Union held its annual meeting and a very successful Musical Festival at Stockport, Oct. 26th, when there was a united choir of 70 voices.

The South Cheshire and District Association held its autumnal meeting at Nantwich, Oct. 26th, when there was an earnest conference on "The work that awaits us."

"A Confirmation Service" for young people was the subject of discussion at the quarterly conference of the Yorkshire Unitarian Sunday School Union at Huddersfield, Oct. 26th.

The Rev. E. W. Lummis, and the Rev. Dr. Dawes Hicks, both Unitarians, have been saying that "the days of Unitarian propaganda have gone by," and that Unitarian work "is done," and "The Christian Life" rightly tells them that they are living in a fools' paradise, and that they ought to know better.

A portrait of the late Mrs. Julia Ward Howe was presented to the public of Boston, Mass., U.S.A., as a memorial from the citizens, Oct. 15th.

The work at Mexborough and at Bolton-upon-Dearne continues to thrive under the Rev. T. Anderson.

A branch of the Unitarian Women's League, and a Band of Hope, have been established at the South Shore, Lytham Road Church, Blackpool.

"The Christian Life" is to have a Special Illustrated Number in 1913 to celebrate the centenary of the passing of the Act of Parliament relieving Unitarians from penal enactments.

Rev. G. C. Sharpe, Unitarian, Berea, South Africa, has preached a notable sermon on "praying for rain" in reference to a request of the Bishop of Pretoria to Church of England Clergymen to invite all their congregations to pray for rain.

The Unitarian Van Mission reports for 1912, meetings held 421, attendances 117,660, average per meeting 279, the average being higher than 1911 in spite of the very rainy season.

There is to be a London Unitarian open-air campaign next summer as an extension of the work of the Van Mission.

The Chowbent Unitarian Chapel Choir has won the challenge shield of the district for singing in competition with church and chapel choirs of the various denominations.

LAST ISSUE: By a misunderstanding of the compositor the line—"Sunday School Quarterly" was wrongly placed under Rev. J. Birks' biographical sketch on front page, and in Women's League Notes, second paragraph, "Mr. Smith's congregation" should be "Mr. Short's."

MINISTERIAL CHANGES: Rev. John Ellis, welcomed at Stalybridge, Oct. 12th; welcome to Rev. J. E. Jenkins at Birkenhead, Oct. 15th; Presentation by East Cheshire Union to Rev. B. C. Constable in recognition of 14 years' secretaryship on leaving the Union, Oct. 17th; Farewell, Rev. F. H. Vaughan, B.A., at Mansfield, Oct. 27-28; Rev. E. E. Coleman, M.A., formerly Baptist, and Rev. F. Woolley, Belfast, and Rev. F. Coleman, Wareham, certificated for ministerial recognition among the Unitarian Churches by the Southern Advisory Committee; Rev. Charles Travers, resigned, Preston.

DEATHS: Mrs. Thomas Rix, Chelsea, 86, Oct. 19th; Mr. Thomas Isted, Southampton, 72, Oct. 11th; Mrs. E. K. Blyth, Gerrards Cross, Bucks., Oct. 19th; Mrs. Henry Hibbert, Godley, Hyde, Oct. 18th; Mrs. Wm. Phillips, Porthcawl, 86, Oct. 28th; Miss N. Evans, daughter of Rev. D. J. Evans, Chester, 16, Nov. 7th; Elizabeth Mary, child of Lawrence and Mary Hall, Liverpool, 15 months, Nov. 7th; Mr. Charles Kinder, Hampstead, 96, Nov. 14th.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

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Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

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